MR. NYLAND: Two engineers. (Yes Sir.) So, we call this still Group I, don't we. That would be the assumption that everybody in Warwick belongs to Group I. I think by the fact that you are in Warwick - it really shows, at least to some extent, that there is a commitment. And when you come to a distinction between Group I and Group II, there is really very little. Because when a person wants to find out about Work and he is honest about it, I think the logical way- if he actually wants to do Work in the right way - I think that logically he will become committed. Because that what is involved in Work, if one once understand(s) it, is so logical that it seems the only means by which a man, when he realizes that he is bound to the Earth, will be able to free himself.

When I listen to different tapes, and I get quite a number of them, including also the tape of last Saturday, some questions, and the tone sometimes in which a question is asked; in general, the tone of a meeting and coming from different other places, one sits and listens, and then there is a little hilarity; and then there is a statement so obviously superficial, and so absolutely uninteresting that it becomes boring to me even to listen to it. And sometimes it picks it up, and sometimes the leader cannot do anything else and he gets caught; and then it becomes, very often, a little bit of a theoretical discussion. And it's really so bad. Because for years now we have talked about Work. Different aspects. Different way of explaining it. The aspect being indicated by the application in daily life. Many examples. Tasks even. And all the time I try to emphasize simplicity, in Work as well as in the application. And still this terrible attitude of either being absolutely incapable

of doing any Work whatsoever because, and then you have a variety of reasons; or a superficiality where one almost will not dare to use the word 'sacred'. And then I ask myself, "where do these people live?" And of course when I ask it of other places, I ask it also of the Group here. And then when one claims that one has something unusual, something worthwhile, even one says 'really worth while', I do not understand what sometimes is your idea of the concept of a Soul or an inner Life, and why it has to take such a long time before one starts to understand what is meant. And the explanation of knowing that one lives in, in this life on Earth, and that there are so many things to overcome even in an ordinary sense, and that the fact of coming here to the Barn and trying to eke out a living, and the constant difficulties that are still in the way because living quarters are not always the way one would like, and it takes time to build, and to get along and to find a place where to work, and to get into each others hair and angry, jealousy. Why is it so really, so difficult to come to an understanding?

When one Works, when one is serious, it is for a long time for oneself. It's only that you wish to become something, realizing that you're not what you ought to be, and whatever it may be that you can even accuse yourself of, or perhaps that you are sorry about; for a long time Work is self-centered. It has to do with what you wish and you try to make whatever you can out of that what is given or explained, and the application for yourself; and you see then what happens, and perhaps you have some results or some indications that the road is, after all, the right kind; and that gradually the different things you were interested in will find a place, although there are many times difficulties about that, because when you have grown up in a serious manner and have become interested, more or

less superficially, but nevertheless sufficient to have a few words at your disposal, so that you think that you know a little bit because much of the kind of information that is given is quite superficial; and unless you yourself don't want the superficiality and have dug into something in order to find out what is meant by certain mysteries, or by that what belongs to general philosophy, or that the interest has been in religious directions and sects, and being brought up maybe in certain ways - all of that will cause you during the first period, a lot of association. It will make you, and quite rightly, compare that what is meant by Gurdjieff with that what you already have. And that even if you make up your mind that you want to be honest and give to the question of Objectivity a fair chance, you can't help placing all of that what you hear, and also what you try to experience, against the background which is your own, and what has been made by your education or your interests. And all the time when one goes over into trying to compare, it is like comparative religion - it's no religion at all. It's just a mental function, trying to see what is what in different directions without ever being touched by it. So that even if you have been religiously brought up, that then of course you will be plagued by the idea of - that also was a road. If it is Christianity, that there was definitely a mediator, or a concept of Christ, or God, perhaps as All-Loving-Father, or churches where you had to go. Or if it is in Zen Buddhism or in Yoga or in Vendanta, or in whatever it is that you were interested in, and you have tried certain experiments, given simply for the sake of perhaps making it a little bit useful when it comes from the Orient to have an application in the occident; and that much of that is still quite superficial, unless you would devote yourself much more to it and really go into it and then be absorbed

in it.

But much of the knowledge has been superficial, even if it is a little bit in the sense of application of use. And here you are confronted with something that really concerns your life as it is. Not as something that has to be superimposed on your life. It has to have a penetrating influence in your life. That even if one says,"I'm interested in standing on the past", it will go when you Work, deeper in starting then on a certain road of understanding why you have become the way you are. So that even when you realize what you are, and you make attempts to add to that more data of an Objective kind, that there is no question that you want to find out what has been the reason for certain tendencies or characteristics. And when that appears, you will start to compare it with what you have had before, and then it becomes quite difficult to seperate the two. Because,one is already a little bit more associated with what you have done, and of course you have not associated as yet with what you are going to do, or what is quite recent. But for a long time, therefore I say, it will be your own; that is, for yourself to wish to grow, to find out what it might become in the future if you could consider yourself a real Man.

Then there are two things: one continues the way it is with Work, and expecting more results in a certain way, having tasted what is an experience which has given you insight in yourself and a conviction that the road of Objectivity is really worth while. That is a continuation of one's own growth. That's a continuation for the building of a Kesdjanian Body, and ultimately, a Soul. It is the wish for a man to become harmonious, and to be united with what he calls for himself his God, in whichever way he wants to define that. There are-- as a result of that particular attitude,

one can become grateful for having come across the possibility, that as I have said many times gives him freedom; and then it is always a question - what will you do with that kind of a gratitude? Because if it is real gratitude, and it has encouraged you to see people, in general, in a different way, even if you start to understand them as mechanical creatures, and even if you sometimes might have pity, you also will start to appreciate what they are. And without saying that you will love them, you will have a certain idea that perhaps you should care more than you have done.

This is one way by which it could become clear to you that that what you have pursued for your own benefit should have a different kind of a result besides that what you have acquired. And that one does not live alone, and that much of that even what you have acquired for yourself was not <u>entirely</u> your <u>own</u> doing. You have become dependent on many ways by which certain circumstances were created for you, and in accepting them and using them you have profited by them. And then if you continue exactly in that same direction without further concern about others, but more or less having in mind that you want to grow up for yourself, I'm afraid you become a little selfish. Sometimes maybe, very selfish. Because together with having once coming in contact with that what really could set you free, and if you're honest in describing the experience for yourself, that actually you have changed, and I would say for the better, regardless of what someone <u>else</u> might think, because all of us as we are, it really has emphasized in many cases our bad qualities. So that even you could make a statement that the outside world is really much better and much more congenial than <u>we</u> are. I think in many ways we have become a little rougher, and also a little opener, and perhaps not as controlled, and perhaps a little whoozy or con-

fused, as a growing pain we must continue with. But that after one has acquired a certain amount of satisfaction for oneself and has then found a foundation from which one can operate a little bit better towards the future, I think it is necessary then to start to realize how it all came about. And in that sense I think we really fail. There is not enough communication of that kind.

When I try to tell you about Christmas Fund and the necessity of making things, so that you have something to occupy yourself which is different from usual, that of course, that I hope that when you do this, that that will give you an opportunity to remember why you do it, and that by association, you of course will realize that the sole reason for doing it is not so much for you to get dexterity, and neither is it so much for trying to sell what you make, but it is to give you an opportunity to Work more, or to realize more what you are.

And so it is with the different things that we are doing. So it is with the Barn. So it is with everything that we are trying to do in the form of activities. And so it is by having different people together who Work for a certain aim. And then that what one does for oneself has to be split, as I say, in two ways: one - remaining constantly true to yourself; and the second, to see to what extent your world can include other people. That requires a gratitude towards the opportunities which have been given. And that is why I talk about it, because as soon as that enters, superficiality goes out of the door.

When you Work honestly on yourself, you still will remain superficial, because it is connected with what you wish for yourself, and that remains selfish and it remains superficial. Because who are you, after all?, - just a little bit of a human being. And it shows

that one does not have, as yet, the understanding of Life as Totality - let alone even, that there may be something in Life as laws or as a Universe, or as being guided, or by some form of higher intelligence, which we don't know but we might even suspect; and as long as that is not there in you, and only a desire constantly for your own wish to be united with God, almost you might say, as soon as you possibly can, you forget where you came from, and it is not right. In time for the fuller development of yourself you have ~~te~~ have the two things together, and one will feed the other, and you cannot remain alone when it is a question of this kind of Work.

Gurdjieff could have lived very well without having done what he did in the later part of his years, or even in the last thirty years of his life. He could have had nice little groups in Moscow or St. Petersburg. There was no necessity to go all over Russia or, you might say, because of the war and the Bolsheviks, to go to Constantinople; but there was no particular reason to go from there all the way through Germany, partly in England, and finally settling down in France. And then having the Chateau de Prieuré, and then having movements, and having demonstrations, and unfortunately because of the accident, then having to write a book, and then still having certain groups in order to communicate to people - what did he need it for? Only because he felt that that was an obligation on his part, and he did not want to come in the Presence of His Endlessness by having to say that he didn't utilize the talents that were given to him. And what he has tried, you might say now, to multiply as a talent he had or as a gift with which he then tried to do certain things - movements and music, and writing a book or a few books, or giving some talks or answering certain questions, with that he could satisfy his Conscience.

Sooner or later you will have to face that problem. Different ways for different people, at different times of development for different people. But unless there is that kind of coherence, this affair of the Barn will not last. I can hold it together for you a little bit, as long as I am here, but when I am not here, physically present, unless there is something of that kind of understanding for the sake of maintaining Work, so that then you can continue to profit by it, because there is no question that when you Work and you find that for yourself you can grow, and even if you wish, to become mystically fused with the Lord; even then, you have not - you have not done as yet the proper thing towards your fellow man.

When one starts to Work and one cares for one's own Life, you will start to care for Life as a whole. If you don't, you remain selfish. 'Selfish' means that you consider yourself more important than anything else. And that in continuing in the development of that kind, you take away certain things from someone else, then it becomes selfish. If you have talents, it is necessary to use them, and not for yourself. Because if you have it for yourself, you bury it within yourself; the fact that you make ten dollars out of ten dollars means already that you have a contact with the outside world by means of which you have made the ten dollars. It is that kind of relationship that you of course have in ordinary life, and that to some extent it is cheap to say it belongs to Earth. Because what will you do when you leave it, and then look back on what you have done? And you have not really done anything else but just love yourself. You have to love each other, you have to care. You have to understand what it is for yourself that that what is required as caring can enhance the value of what you are.

When some time ago I thought that it might be possible to have

some groups, and I hoped then that some of the work that was being done then need not have been done by me, because it could have been taken over. It went the wrong direction because the relationship was not in the right place. When I talked again about the possibility of groups, the accent is, in my opinion, should be quite different. A leader is only - in a group of that kind - a moderator, who moderates the questions asked from the people he has around him. And the accent is on those people, for the kind of questions they ask, so that the moderator can profit; so that the moderator should select only those who can help him, and that the accent is <u>not at all</u> on the moderator or the leader to disseminate knowledge. He is one of them, and <u>he</u> is anxious to grow, and he would like to grow by means of questions asked. Because he will not profit very much when he continues to just say what <u>he</u> already has had as experience - it is not new to him. But when he is forced to answer questions, then he will know what he does <u>not</u> know, and it is in that sense that then the leadership of such a group becomes profitable to him.

I do not know if we ever will be able to have that kind of a group, because I think that many times when I say these kind of things that you don't understand what I mean. When you just listen a little bit and think perhaps that I <u>don't</u> mean it, but I <u>do</u> mean it in that sense; and only then will it have any particular value. When we talk now about the continuation of this kind of work and activity, I <u>really</u> <u>mean</u> it. Because I don't believe that you will continue to exist.

How will we divide it? That is, Saturday and Sunday when we have evening meetings, you can ask. Many of the questions will come from people who have worked, and of course they can be concerned with their physical work. When we meet here on Tuesday, the questions

you ask must be related to your Work and your attempts, and your understanding, and must not be related to your ordinary life - only to the extent that that experience in ordinary life may have brought you to the realization of wanting to apply Work. And even when I say it this way, I still hesitate to ask you now for questions. Because many times it is not right and you also know it. And you sit as a large group, and if I ask you questions, there is a hesitation, a little waiting, perhaps I emphasize it a little bit too much, the wish that there should be ten arms up right immediately when I said, "open for questions". Maybe you also think that I am a little stupid about that, and that I really expect much too much from you. And who knows, to some extent maybe you're right. Maybe I do hope much more than I can expect. But I so sincerely wished that you could understand the meaning of this kind of Work for yourself, so that it becomes more than one percent or perhaps it is even less than that; that it could become ten percent, more, at times, than your ordinary life would demand; without losing your interest in ordinary life, that there is something together with that that will really give it a tone, or a level, or a depth.

But I say it so often, and I hear it from other tapes - where is your enthusiasm for wishing to Work? Why is it always so difficult that you find excuses? When not so long ago I tried to tell you about that meeting when I said - I walk, and I keep on walking, and as I now walk I have a thought, and then perhaps I think of Work, and then I would like to create something parallel. And it is there but I keep on walking; and my ordinary life continues, and continues all the time, and the emphasis is on my ordinary life. But I have a thought and sometimes a feeling, that I wish that something could be there to guide me.

What is so difficult about this kind of a concept? Because you live your ordinary life every day; and all I ask you is to have a thought about the possibility of God. And asking God then, to Be there, or for you to describe, what would it be if God could be there? Is that so strange? Is it so idiotic to talk about God as a higher form of Being who could influence you, and who must influence you because you are built that way, because you are three-brained human being. The meaning forthat is that the three has the potentiality of becoming One. We are in this particular creation on Earth at that point where we are the acme of that creation. Not the plants and not the animals, but as a human being there is a responsibility on one because we are three. And the reason we don't function that way is because we are just one or two, and very seldom three, recognizing all three existing; only one every once in a while or another, or perhpas two, but so seldom three. This is the image of God. And why is it so strange that when I remind you of it, that you really don't - how will I say - not react enough, and that you lose yourself so often in all kind of nonsensical things, including theory, and a little bit of nonsense and gossip and stuff that you want to stuff yourself with - what for? What's the use?

The troubles of the Earth will always be on your shoulders. It's always a question - how can I lighten that burden? If there is something in me that enables me to be lighter, and lifting up myself from the Earth - because that is really what freedom means, then if I carry any burden, it also will be lifted. And there are so many good reasons why one should become serious regarding these attempts. And still, it is so terrible sometimes.

Because I have to be honest with you, this is Group I. I've listened to your last Saturday when I was prevented from coming.

I did not find enough in it. I really didn't find much of Work. I didn't think there were very good questions. There were a few good attempts at answers, but not enough to pull it out. There was not enough enthusiasm at all. There was not enough aliveness. It is like sitting together and just hoping for the best, and no one really does or make an attempt. Where is your intellect if you want to use it? Even if you don't want to become emotionally involved, what is so difficult in describing a day in the presence of others who have also lived that same day? When you come here to the Barn for a purpose, where is the purpose? What do I see every once in a while? Why must it be like this?

But you know, I don't want to scold, because otherwise this kind of a meeting will be ear-marked again as a 'scolding' tape. And you have to have scoldings. You have to have the Truth. You have to know what the impression is which is made on me when I am sincerely trying to listen to a quite bad recording of that evening, hardly knowing who is talking, and not catching every word - and perhaps that may have influenced my judgement a little bit, but not enough. Because I know how a group can start. It does not have to start with silence. When there is something overflowing, when it is alive in one, it can come out. And there need not be any particular shame for someone else because you are bashful. When it is alive it comes out - it doesn't make any difference. What do you care about the others liking it or not? You are alive, you talk. The responsibility that some of the older ones must take, and should have taken, and it makes me hesitant even to suggest that you have a little bit of a group, because what will happen? And it is much better not to start it, unless there is a good chance that there is a result that is worthwhile.

And how can we make it - I ask all of you? Because if you are a group and you come - and here we sit, Tuesday evening, enough of us who make attempts - I know you make attempts. You wish to come, you want to hear something. And as I have said many times, I hope you go back with a little bit more, but what? How much? How much? One or two grains? Or a couple of pounds! What is it that you wish to carry with you so that you can use it and convert it, that tomorrow morning you are still under the influence of something that has wakened you up maybe now. That you still emotionally are involved in the necessity of doing something about your life, and not just let it go on and on and on, because that is what it does all the time. So that there is something in you that stops it and say 'no!' I don't want to become like that. Don't compare yourself with the rest of the world. And don't even compare yourself with each other. The accent is on you and only on you. It doesn't matter if you get along with each other, it doesn't matter even if the outside world is nicer to you than the group inside. What is the difference if it goes after my - what I wish to become? My wish is freedom and I will get it when I wish it. And it will be gotten not at the expense of anyone else, because there is enough impression of the outside world which I can take without doing damage to anyone who wants to take in the same kind of impressions. I can look at the land outside, and I can sit, and I can take it in, and I don't take it away from anyone else. I can look at all different people, and I can digest their appearance in me. And I can take from them whatever they stimulate me with, and it can remain mu thought and my feeling, and whatever it is that behavior could become as a result of seeing or feeling or that what I notice, it does not matter because I don't take anything away

when I contemplate a crowd, or even a group - I don't take anything from you.

But I wished you would wake up. For that reason I say, it is a mutual affair. It is something that really has to do with your own Conscience. So that it is not just a matter of coming to a group and sitting, and not even saying after it "yes it was a good meeting". How will you pay? With what will you pay? What is it if someone said "how much is the value of a meeting like this, for you?" I'm not asking you. And your payment, if the realization of such payment exists, you reinvest it in you. I only want you to wake up to something that exists that has value, so that if you then realize it has that kind of a value, you will keep it, and you want to give it - to put it inside again, as it were, to let it have interest, real interest this time on the capital invested. To poke you, to give you a little push, poke you in the ribs, to say ' wake up ', tomorrow, a day." Have you ever thought of tomorrow as a different day? Tomorrow may be unusual because today was a little different already. Can you hold on to it during the night? Can you pray for it, if you want to pray? Can you understand yourself a little more? Tomorrow morning when you are clearer about your tasks? You consider today, you prepare, you think about what has happened, you know how you have spent your time. Tomorrow how will it be? What is the profit of today to be invested in tomorrow's capital?

What else is there to say? To tell you a little bit more nonsense about how to Work? About certain things that you already know ten thousand times over and over and over, that exist in tapes, from now until the end if you put them all together - I don't know how long they will be. Utilizing that what is there, to be quiet at

certain times, to see what is there and what is you. To really be honest in any attempt you do in ordinary life, for your own living, really to concentrate and to be ashamed when you don't live in accordance with certain definite rules, start with ethics. Start with simple honesty. Start by keeping a promise. Start by getting up in time. Start by doing work instead of sitting. Don't loaf. Just ordinary life. To be decent, even. Keep on reading. Do certain things. I've said many times, not to over eat, not to over do, not too much, and also not too little. To be normal, to make attempts worthwhile for which you don't pay too much or not too little. To be honest in not being lazy and expect things to be given when you're not entitled to it. And all the different vices we know about. You know it all. ALL AND EVERYTHING, reading, sitting and pondering, not too much theory. But what is it Gurdjieff is trying to tell? You're in that book, because you belong to ALL AND EVERYTHING; it's your Life.

Here we have the Barn. Here we have a Group. Here you come, with what? Again, how will you go back? Is it worthwhile, the attempt? Do you get enough stimulus so that you can face the world tomorrow? The terrible world, the world you can and wish to be critical about, because certain things did not go one way or another, and you wanted it one way, you wanted it your way.

Try to make up your mind what you really want. It will be your way, of course, the way you go. But maybe you don't know everything in order to find your way, and you will not find it by being critical about someone else, or conditions. Make your little room; be there for yourself, your world. Don't let anyone else intrude - it is not necessary. When you want to be alone, be alone.

Even if you suffer, even if you wished that someone else was around - don't let them. Don't let them interfere with you when you want to live your Life. Then sit and invite that what out of your past you consider right for you and your growth and your development. You sit and think about it, what has made you and what has given you what now you can consider your wish for further growth, because you have to grow further. All the difficulties of a new growth are involved. All your different strivings in the beginning, when you grow up as a child and went through a terrible period after childhood and then manhood, and then gradually the world opening, it's exactly the same with this kind of Work. Preliminarily enthusiasm, difficulty, doubt, gradually finding certain things that are truthful and will stay, on which you can rely.

You take out of your life of the past what you consider the direction of giving you insight into yourself; whatever there was in the past that you consider now even, truthful. And then you consider that what was in the past, which was harmful for you. And don't spare anyone, because it is not going to be published. It remains within your own world. You're not supposed even to talk about it to anyone else. But that is the only way you will find out what the value is of you, now, and to whatever you might attribute it, it doesn't matter anymore when you once know it. Because here you find yourself with tomorrow ahead of you, and you have to have the desire to utilize what is already there and started in you for the purpose of developing that, since it is more truthful.

Overnight you can change your Conscience from temporary affairs into a permanent one. It does not have to take so long to make up your mind to go left or right. When you have the considerations of all the different things influencing you and you come to the

present, that is the time you can say "I go, and now I know why, or at least I will go, because I know why I want to go". Work is of that kind. Work should live with you. It should be, probably, with little pages torn out of ALL AND EVERYTHING in your pocket. Little statements that you make and put them somewhere and bring them out. Quotations if you like, even Mullah Nassr Eddin can help you. You put a lot of junk in your pockets - put some of those little sheets in it, so that when you have to look up and see how many bills you had to pay and whatever you got as a shipping ticket or so, that among them, all of a sudden there is a surprise - a statement that you got somehow or other from ALL AND EVERYTHING, and that happens to remind you, so that with the reminder, maybe there is some chance that you will not forget that there is a difference between the thought of Work and Work itself.

I don't want to scold you - I just want to tell you quite truthfully, that every once in a while I'm also quite dissappointed. And that much - many times during the last months I have sat and I have considered - what in God's name do I do here? What is it that is this - you might call it an impelling force that wants me - wants me to do this kind of thing. And I ask, for what? And I say "for myself?", I say "no, not for myself". And still, for myself, because I do it. As a result of an obligation on me which I feel? And yes, that probably is right. But to what extent such obligation - haven't I paid already long and long and long and long ago? And continue now, and what do I want? To squeeze blood out of a turnip? Because you see, I don't believe you are turnips. I believe you are human beings. I believe there is blood in you. And I don't want to squeeze that out unless I can give some Hanbledzoin in, in its place. Then it doesn't matter anymore, because them you have

something else to live with. And that can help you really to grow up and to develop certain things, and perhaps in time eliminate a few tendencies which now bind you to the Earth.

And I wished you would consider that same question for yourself, what do you wish? What are you doing to fulfill that wish? How deep is this wish? Where did it come from? You come back to your motivations for Work, and I hope they are not too superficial. I hope that gradually they will start to deepen within you, that there is a real reason of the recognition of what you are and not measured by the time standards of the Earth. Not measured any longer by what has been called a 'culture' and 'civilization' of us now, when - where we live in, and which as you know, is shaky enough. Not to go by that what is printed, not to go by that what is said, but only to go by that what is within you as a knowledge and which you wish to make an understanding for your Life, and for your Life's sake. So that when that is at stake, and that of course should be considered sacred for yourself, that that what you are doing you have to do right, and that then if you want to Work, you must do it right or not at all. Don't ever pretend or be hypocritical. Simple, say ' only two minutes today, I really, I knew I could Work a little, there was something in me I knew existed, I didn't know really but at that time it did come out, or somehow I became aware of it, and that, it helped me that day. The whole day was mixed up, but I remember that moment.' And of course I know you have these moments. What will I say, I wished there were more.

It is so difficult to move a mountain with a little spoon. If Faith can move it, it certainly is not like a spoon. Faith must be a force entering into the mountain from all sides penetrating gradually with the bottom of the mountain wherever it rests as if

it is going to give it the support. All kind of scaffolding maybe, needed, until finally the mountain can be lifted up and moved, like a house is moved, like a wide load on the road is a moving body.

So tomorrow, again, New York. What is your task regarding that group? Bringing people? Talking with them? I've said it is for New York primarily, but don't take me too much by my words like that. If you wish to come you must come. If you can spend your time better by sitting in front of a stove it's okay with me. And it's not that I want to force you to Work. I want to tell you that you have to Work. I think it is absolutely essential that you Work. And at the same time, I really don't care if you do or not provided you make up your mind. Because my logic may not apply to yours. And still I live in hope so that something gradually starts to appear, dependability, something to rely on, as good as your word your deeds should be. But then of course, your word must be honest.

Opportunity after opportunity. Simplicity after simplicity. Clarity after clarity. Stopping after activity. Breaking mechanical habits to introduce the Light of Time. You know what Time is - the reflection of His Endlessness in your Conscience. When you understand that now, then you know what you're engaged in, because the uniqueness of your time should become universal.

And then Friday - what's the meaning of Friday? Talk in different languages. States sometimes a little bit more acceptable than others. Saturday, Sunday, Monday - movements. What are movements for? What is the music for? What's the attitude in movements? What is it you wish with your body? What would one wish with the music? Something that starts to become alive, so that you know you have to make a movement, because the music is alive. Not the notes, that what is feeling in it, to come out in a certain rhythm, of course, but

alive so that it starts to--to take hold of you in your movements, that you tell your body 'this is what I wish my body to do:' And who's the I who says that? Much more of that should be, real desire after a day of full physical work, maybe, it can refresh you. It will give you something quite different so that when the movements are over, really you can be alive. And physical work - and so, that is then the week, and next week, again a Tuesday. And ask yourself, what for? Why do you want it? Why do you make me scold you sometimes? Good night.

END TAPE

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Proof: Marjorie Corbett
Type: Clai Morgan
Proof: Marjorie Corbett